CHINA BULLETIN

of the

FAR EASTERN OFFICE

Division of Foreign Missions, NCCC/USA

475 Riverside Drive, New York 27

BUCKBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Vol. X, No. 10 May 9, 1960

ıcis P. Jones, Editor Wallace C. Merwin, Executive Secretary

EAL TO OUR READERS

Do any of our readers have a set of the teaching materials which were developed at Nanking ological Seminary in the 1930's for Neighborhood Sunday Schools? The set included about arge size pictures in color, based on situations of living common to Chinese children. There e also large size posters with Bible verses and prayers, and a set with songs. These teaching urces, particularly the pictures, will be useful in the several indigenous curriculum under- ngs now under way in several parts of the world. Any one able to make any of these materi- available as a loan or gift, please write to the Far Eastern Office.

ERNATIONAL WOMEN'S DAY

Practically the whole of the March 7 Tien Feng is given to articles celebrating the 50th iversary of International Women's Day. The first article, by Yung P'ing (evidently a pseudo- ı) begins with an account of the establishment of the day at the second Socialist Women's ference in Copenhagen in 1910. The writer then proceeds to tell what the Communist Gov- ment has done for the women of China. In 1949, just after it was established, it proclaimed abolishment of all laws that discriminate between men and women. The Common Platform visional predecessor to the Constitution) declared that the restrictions on women of the former dalistic society should be abolished, and that "in political, economic, educational and social women should have an equal position with men, and that there should be freedom in mar- ge." In 1950 the marriage law, protecting the rights of women, was enacted. In 1951 the te Council enacted the Labor Insurance Act, in which the health of pregnant and nursing nen was protected. In the same year the Personnel Department of the Government issued an er to all Government departments and to business firms and schools, that in the hiring of per- nel they must not discriminate against a woman because she was pregnant. In 1953 the elec- ı law declared that women had equal privileges with men, both as to voting and being voted Later, all these rights of women were guaranteed in the Constitution. Finally, in 1958 the anization of communes completely liberated women from the confines of the home, and de it possible for them to take their place in society and in economic production.

The writer concludes with an exhortation to Christian women to accept and make use of se rights guaranteed to them by the Communist Government. In order to do this, they must ıtinue to study and reform themselves. "There are some Christian women who after taking t in study or in economic production feel that they have already reformed themselves suffi- ntly, and are unwilling to think of any further study or self-reform. This is entirely wrong."

The second article is entitled "On the One Side Increasing Prosperity, on the Other Side paralleled Misery," and purports to be a factual article describing the position of women in

ued bi-weekly to keep mission boards and missionaries informed on Christian work in China. formation from Chinese church magazines and other Chinese sources is passed on as objec- ely as possible, with a minimum of interpretation. When interpretation is necessary, it is en- osed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Over- as, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

the Communist and capitalist worlds. There is no indication that it was written by a Christian.

The third article is entitled, "We Must First Make Our Thinking Red." It tells how a grou of Christian women in Shanghai got together on February 15 to discuss what they should do in preparation for a proper celebration of Women's Day, and decided that the most important thin to emphasize was the necessity for change in women's thinking, to make it really red. A Bible woman by the name of Sha Shou-tz'u, who works in the church of the Put'ou district, told how she came to realize that her attitude was different from that of the working women in her churc They were all so enthusiastic about the work program of the Great Leap Forward, and when she met them she would commiserate with them on how hard they had to work, not realizing that they were working hard because they wanted to, because they were determined to raise their standard of living. It was the fact that she was getting her living without doing manual labor fo it that made it hard for her to understand their point of view, and when she realized this point s knew that she had to reform herself.

The next article records an interview with Miss Wu Che-ying, a nurse. She was at one tim a nurse in that "golden rice bowl" of the Peking Union Medical College Hospital, but left it to go to Shanghai where she helped to establish the Red Cross Hospital. This hospital received some support from the Nationalist Government, but this support is sneered at in the article as having been utterly insufficient. The article tells how she was honored at the time of her retire ment in 1956. Her primary work had been in the training of nurses, and we are told that the number of nurses in China has increased from 38,000 in 1950 to 138,000 in 1958. She said, "When I was a student nurse, there were only a few in each class, then when I was teaching there were only 15 or 20, but now there are between one and two hundred in each class." Throughout the article she is spoken of as "fellow-Christian" (t'ung tao), but more emphasis is placed on Communist than on Christian motives for public service.

The next article begins, "I am a pastor's wife. Up until 1958 my life was confined within the small circle of my family and my church." In September 1958 she joined the Shanghai Three Self Movement "supplementary work team," and since then has been giving full time to production work, which she describes as an emancipation of mind and spirit, an entrance into a larger world. Of family life she says, "Our family life is now very interesting. I and my husband both have our work, and our two children are in junior and senior middle school. We eat in the public mess hall, getting breakfast at dawn, and then we do not see each other again until the evening meal. At that time we take turns in telling the rest of the family what we have been doing during the day, there is a lot to say, and it is a lively meal. But sometimes the evening meal is quiet. I remember one evening I came home about seven o'clock, and there was nobody home. On the table was a note from my daughter, saying that she had eaten supper and hurried back to the school for an evening meeting. Underneath were a few words added by my son, who said he had not had supper, but seeing no one at home had gone out to the barber's for a haircut. That evening I also had a meeting to attend, so I hastily ate my supper, and having added another line to the note saying where I was, I left for my meeting. That day my husband was on late shift, and did not get home until about twelve o'clock, so before we went to sleep we wrote him a note to tell him what we had done. This has become the most convenient way of family communication in the Great Leap Forward. How delightful our family life is!"

"On Sunday, if it happens to be rest day for all of us, we four go to church together and worship God; we are very happy and peaceful as with full hearts we thank God for His grace. Then after the service is over we have an opportunity to greet our brothers and sisters in the Lord we talk about our work, and encourage one another with friendly words."

Another article along the same line is entitled "From Housewife to Factory Superintendent."

CHRISTIANITY AND THE HONG KONG SECULAR PRESS

Some interesting examples of a serious concern with Christian ideas have appeared in Hong Kong secular magazines of late. One of these is the monthly magazine Jen Sheng (Human Life) devoted to the propagation of Confucian ideas. For example, the first two articles in the March number are on Mencius and on Confucian Thought in the Late Ming Period respectively. But then the third article, by Ch'en Kung, is entitled Sages and the Heavenly Tao, and is a criticism of an earlier article in this magazine by a Christian preacher, Hu Tsan-yuin, entitled The Un-

own God and the Known Man. Mr. Hu is a graduate of Canton Union Theological College, d was for a while a Baptist preacher. His ideas however are rather unorthodox and he finally signed his church and is now I believe teaching in Taiwan. He is a brilliant writer and his ticles are widely read among Chinese outside the mainland. I have not seen the article re- rred to above, but from Ch'en's description I gather that the point of it is that God in Himself unknown, but that He has been revealed to us in and through the man Christ Jesus, and that is therefore constitutes the method by which God has chosen to reveal Himself to man. Ch'en's ven-page answer is divided into four sections entitled as follows: 1. Through the sage we can e heaven and earth. 2. To praise Jesus is not to disparage Confucius. 3. The personality of e sage is not sufficient to manifest the whole of the Heavenly Tao, that is, God. 4. The rsonality and form of Jesus. Reverence for the personality of Jesus is not the same as belief in ristianity. The general tone of his article can be seen through a summary of the third section. this he notes that Hu speaks of Jesus as a man, and adds that Paul does the same thing. Now is the essence of mortal man to be finite, and therefore Jesus was finite, just as Confucius, e Buddha, and Muhammad were finite, and anything that is finite cannot manifest the whole the Heavenly Tao, but only a part of it. And therefore we can make the same claims for nfucius that Christians make for Christ.

The tone of the article is very irenic, and as the section headings show, there is a real verence and respect for the personality of Jesus. He is however not prepared to go beyond that d acknowledge any uniqueness in Christ, but insists on rating him among the sages whom the rld has known, high among them, but not necessarily the highest.

The second article of interest occurs in Tsu Kuo (The China Weekly) for February 29. This one of the most widely read magazines of general interest published in Hong Kong. The article question is really a short story, but told in a remarkable form. I thought I knew all the pos- ble ways in which a short story could be told, but here is a new one--the whole story is in the rm of a prayer to God. The writer, Kuo I-tung, pictures the hero of the story as a Christian ho with his wife is kneeling down praying to God for guidance. The story begins, "Lord, I ank Thee for Thy grace, which makes it possible for me in the quiet of this evening hour to neel before Thee." But his heart is not so quiet, and as in his prayer he reminisces about his fe for the past fifteen years the story situation gradually emerges. The hero is a penniless acher, his only son is stricken with cerebro-spinal meningitis, and he hasn't enough money to nd him to the hospital, which is the only chance to save his life. Into this situation the vil- in comes, offering a bribe if he will overlook the sub-standard quality of some structural steel at has been delivered to the school for a new building. His first reaction was to refuse the ribe indignantly, pointing out that his Christian conscience would not allow him to accept it. ut the villain comes to his home, and seeing the desperate condition there, shrewdly leaves the oney on the table and tells him to think it over with his wife. And so, with the money lying n the table, and the fever-stricken boy tossing in the bed, he prays, "Lord, my heart is pierced s with a sword, now as I and my wife kneel before Thee, I beseech Thee to show us, either by ream or by vision, what we ought to do. Lord, dost Thou see our tears, dost Thou hear our roanings? Lord, our Lord, tell us what to do. Amen." And that is the end of the story. We re left to surmise whether he accepted the bribe or not.

HENG CHIEN-NIEH ON SELF-REFORM

A Government agency has just published a translation of an article by Episcopal Bishop heng Chien-nieh in Tien Feng for April 13, 1959, which I missed when it first came out. It as interesting comments of criticism on pastoral work in a capitalistic society.

In the Shanghai study class one pastor confessed that in pre-Liberation days he would say to rosperous merchants, "You must thank the Lord and come to church more often, and the Lord ill add to your riches." Then to a poor man he would say, "You must pray more. In this orld we can never be without tribulation. You must come to church more often, and the Lord ill comfort you." Bishop Cheng comments, "We 'comfort' the man who exploits others so at he may 'go in peace' to continue his exploitation, and we 'comfort' the man who is ex- loited and bid him 'go in peace' and continue to suffer exploitation. This is the so-called airness in the way in which 'we treat all equally and bring spiritual comfort to all'." "Who mong the ministers has preached to rich Christians that 'It is easier for the camel to go through he needle's eye than for a rich man to enter the Kingdom of Heaven'? And who among the

ministers has preached to such rich Christians that 'Laying up treasures in heaven is not accomplished by giving a little to charity only, it means that you must sell everything you have and distribute it among the poor'."

Commenting on the 'class' to which ministers belong, he says, "Generally speaking, we Christian ministers are intellectuals. But intellectuals are not a separate class by themselves, but are intellectuals of the class they serve." And he concludes that the pre-Liberation ministe served either the foreign imperialist or the Chinese exploiter, or both. That is why they need t reform themselves. "The crucial point is reform. If they do a good job in reforming themselves, they will have a future; if they do not they will have no future." And in connection with the need for reform he quotes the text on the danger of putting new wine into old wineskin "Now the wine has become new, and no one can prevent history from moving forward whether he likes it or not. The new wine has already split the old skin and the only remedy now is to change the skin also."

MISSIONARY NEWS

The Rev. Stanley Dixon, formerly English Methodist missionary in Central China, and late Secretary of the Methodist Missionary Society and then of the Conference of Missionary Societie in Great Britain and Ireland, died on March 23 at his home in Watford, Hertfordshire, England.

The Rev. Emory W. Luccock, who served for seventeen years as pastor of Shanghai Community Church, died on February 26. After leaving Shanghai he was pastor of Presbyterian churches in Evanston, Ill. and Wichita, Kansas, and then became chaplain of the University of Pittsburgh, from which position he had retired shortly before his death.

The Rev. Leonard M. Outerbridge, former American Board missionary in Shansi, died in Canada on April 12. He had been living in Ripley, Ontario. He was the author of "The Lost Churches of China."

CHURCH NEWS

Y. T. Wu was one of a group of about 50 members of the Chinese People's National Congre who were appointed to act as rotating chairmen of the Second Session of the Second Congress, according to a Peking report of March 30. Other names on the list include Mao Tse-tung, Chu Teh, Kuo Mo-jo and the actor Mei Lan-fang. The United Journal, New York City Chinese dail in reporting the list states that the government purposely put into it puppets and unimportant personages in order to give the impression of a widely representative organization.

The Foochow Annual Conference of the Methodist Church published for 1959 the red sheet calendar which has been characteristic for many years. Old and New Testament quotations are in the upper right and left hand corners, the Lord's Prayer and the Apostles' Creed in the lower corners. Five church days are listed at the bottom: Good Friday, Easter, Ascension Day, Pente cost, Christmas. Under each month the national holidays for that month are listed: March 8--International Women's Day; May 1--International Labor Day; May 4--Chinese Youth Day; June 1--International Children's Day; July 1--Chinese Communist Party Anniversary; August 1--People's Liberation Army Day; September 3--Japanese War Victory Day; September 23--Chinese Christian Church Three Self Movement Day (It is interesting that this is listed with the political holidays and not with the church days.); October 1--National Independence Day. Under the title at the top is the exhortation: "Manifest a patriotic spirit, positively take part in the struggle to oppose imperialist aggression and uphold world peace." In a box under this exhortation is a statement about the three witnesses of the Christian church for this time: 1. Realize the Three Self Movement; 2. Take part in Socialist construction; and 3. Uphold world peace. "We hope that all the Christians in the country will unitedly look to God and pray for strength to dedicate themselves and all that they possess to the realization of these three witnesses."

GENERAL NEWS

Intercom, a monthly magazine published by the World Affairs Center, has in its April issue an article on The China Problem as its special feature. This article gives one of the most complete bibliographies of recent material on China which I have seen, organized under the following heads: US Government, United Nations, Foreign Governments, Related Programs and Services, and Voluntary Organizations. The last named category includes the publications of secular political groups, such as the American China Policy Association, as well as church-sponsored publications, such as bulletins of the American Friends Service Committee and of the National Council (this includes our Far Eastern Office publications). (Address of World Affairs Center is First Avenue at 47th Street, New York 17, N. Y.)